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NOTES ON THE FOX INDIANS

BY WILLIAM JONES

[NOTE. — The following notes were found among the manuscripts left by Dr. William Jones, who was murdered in the course of his explorations in the Philippine Islands. They are given here, without any modification, as they were written down by the author. The notes evidently form part of his extended observations on the Fox Indians. — FRANZ BOAS.]

WĪSA'KĀ*

Wīsa'kā and Creation of the Earth. — Wīsa'kā now lives far off in a place where it is always winter. It is so far away that nobody can go there. Once on a time long ago he lived here on earth, he and his younger brother. At that time the manitous became angered against the brothers, and met in council to devise means how they should best do to kill them. They succeeded in killing the younger brother, but with Wīsa'kā they could not accomplish their purpose. First they tried fire, and then they used water. They searched for him everywhere; they made a great roar and a din as they moved in their search.

The water drove him to flight upon a high mountain. He had to climb a tall pine on top of the mountain. From thence he took to a canoe which slid off the top of the pine, and about over the water he went a-paddling. A turtle-dove fetched him some twigs, and a muskrat brought him up some mud. With the mud he made a small ball, and into the ball he stuck the twigs. He flung them together into the water. The ball grew so fast that the water straightway subsided. The earth we now live upon was from the little mud ball which Wīsa'kā flung into the water.

Six Men visit Wīsa'kā. — Once on a time six men set out to visit Wīsa'kā in his lodge at the north. The journey was far, and full of toil. On the way they had to pass over the place where the sun goes down. It was an abyss, and not easy to pass. They watched the mouth close and open; back it closed and opened again. Five men stepped safely across when it closed; but one lost his footing, and fell in.

The men had no means of rescuing their comrade, and so had to go on without him. They came to a sea; and while they looked out on the water, they beheld a narrow sheet of land floating towards them; it approached with the side towards the shore. When the shores touched together, over they hopped, and out to sea they floated. They were carried to the shore of another land.

They stepped across on the strange shore. There was land all the way from this place to the lodge of Wisa'kā. They saw the lodge from afar, and it was beautiful to look upon. They drew nigh and beheld two doors in the lodge; one opened at the south, the other at the north.

Within sat Wisa'kā, he and his grandmother, Mother-of-all-the-Earth. Both were seated on a mat on the ground; they sat beside each other, and before a fire.

"Behold, and here have come my uncles!" said Wisa'kā. "Be seated." Then he said to his grandmother, "My grandmother, fix food for them to eat." And Mother-of-all-the-Earth rose and began to prepare food. She laid a mat in front of her grandchildren; on the mat she set wooden bowls, and in the bowls was a mixture of buffalo-meat and hominy. The buffalo-meat had been cured over a fire and in the sun, and then pounded in a mortar; the hominy had been ground into meal. Both were put together in one dish, and her grandchildren had never before eaten any food so delicious. When they had eaten, they sat back, and smoked the tobacco which Wisa'kā had given them to smoke. Long they smoked, and in silence.

By and by Wisa'kā asked, "What do you wish, and why have you come? Surely you must have come for something."

One spoke, and said, "I seek to know the ways of women, for I wish to find myself a suitable wife among the women at home. For this reason I have come, and I ask that I may take the power with me; I wish to pass it on to others who may long for the same thing."

Wisa'kā made reply, and said, "You ask for a great gift. But you have been a good man, and you have come from afar. For this reason I give what you ask."

Another spoke, and said, "I come for power to heal the sick and to make possible long life."

Wisa'kā said, "The pine lives a long time, and then dies; but the granite lives on forever." And then he transformed the man into a granite boulder.

A third man said, "I come to ask for power to prevail over those who play against me at lacrosse, who run against me in a foot-race, who take sides against me in all games of chance."

Wisa'kā gave to the man what he asked.

The fourth man said, "I come to ask for the power that will enable me to get game with ease. I wish for the power that will guide me straight to the place that game of all kind frequents."

And Wisa'kā gave the man his wish. Then Wisa'kā loosed the cord from his moccasin and held it over the fire. The cord shrank to half of its former length. He held it up, and said, "Thus, by half, is the length of your journey shortened."

The men rose and departed, and went by the way they came. They arrived at home in half the time that it had taken them to go to the lodge of their nephew. Verily, the journey was shortened by half, as Wisa'kä^a had said.

The men lived and practised every one his own peculiar power. But the power of the hunter had evil effects. It worked ill with every one who chanced to cross the path along which it had been carried. It wrought weakness to the body, and shortened life. None dared to live neighbor to him who held the power.

THE ORIGIN OF THE SAUKS AND FOXES

Origin of the Sauks (Fox Version).—The Foxes are an ancient people, more ancient than all others; and every nation that ever came on a visit bore testimony to the fact. They are even so ancient that none among them ever knew when first the Foxes came upon earth. It must have been a great while ago when the great manitou placed the first of our people here on earth.

They dwelt a long time by the sea. Old men used to congregate at the shore, where they could sit and look out over the sea. On one of these occasions they beheld an object coming from afar, and making straight for the shore where they were. They watched, and saw that it was a huge fish. For a while its head reared above water; and when it ducked beneath, up came the tail a-switching. Thus it came, first the head out of the water, and then the tail.

When the fish drew nigh, the people saw that its head was like the head of a man, and they were astonished. They watched it come to the shore, and when it arrived in water too shallow for swimming, it rose; and every part that was lifted out of water became the same as a man. The tail was the last to change; it became legs and feet after leaving the water behind.

Behind the strange being came a great school of other fishes, and the same thing happened to them. They changed from fishes into people. They went up from the water and followed their leader. He was bigger and taller than all the rest. He was their chief. He led them off to a place close by the town, and there they made themselves the same kind of a town. Everything they saw they copied. Everything they saw the Foxes do, they went and did the same.

The Foxes asked them who they were, why they left the sea, what manner of life they had while there. But the new folk were unable to tell. All they knew was, that they had lived in the sea, that one day they followed their chief inshore, and became transformed into people when they quit the water. Nothing more could they tell.

Thereupon, because they knew nought of themselves while in the sea, the Foxes named them Osāgīwag¹, which is "people who come out

into the open." They gave the name as a symbol to show that they came from under the water, that they came out from one kind of creatures and entered the form of another, and that they came out of one manner of life and entered into another which they knew nothing of before. It was a sign that they came out to become a race of people.

Creation of the Fox. — The Fox was the first of men on earth. He came before all others. He was red at the face, at the hands, at the legs, all over his body everywhere. He was red, like the color of the blood within him. Such was the way he was made by Wisa'kā^a, and such was the way he looked when his maker let him step forth on earth among the manitous.

Among the manitous he mingled. He was present at their councils, and had the right of speech. The manitous looked upon him with wonder, and made comment when he passed in and out among them. He was very much of a manitou.

Afterwards came other Foxes, manitous like the first. By and by they grew great in number. As time went on, they took on the form, the looks, and the nature, of the people that they now are.

Things have changed since those times. The people are now in distress. They no longer reap the good of the land which is theirs; little by little it is slipping from their hands. Bird and animal kind is vanishing, and the world is not as it was in the beginning. With all this the manitou is displeased. On some day in the future the manitou will take it upon himself to destroy this earth. He will then create it anew, and place his chosen to dwell there once more. In that day the Fox will look as he did in the beginning; he will be red all over the body, red as the blood within him.

MANITOUS

South Manitou, Star, Sun. — The name of the south wind is Cāwana-ṇwi, and Cāwan^a is the name of the great manitou of the south. He and the South Wind are friends. In the lodge of Cāwan^a dwell the Thunderers, that go forth to guard the people.

Cāwan^a and Wisa'kā^a are friends. A road leads across the sky from the lodge of one to the other. A Star journeys along the road, and stops midway between the two lodges. The stop is at noon, and is taken with a little rest and gossip with the Sun, who happens along at the same time. His path leads westward from a lodge at the east. His stop is for only a short while. It would never do for him to delay long; we should all speedily burn up, — we, and the world and all that is in it.

Cāwanō^a; the Thunderers. — There dwell four Thunderers in the lodge of Cāwanō^a. They are the guardians of the people.

Sky Country. — Above the clouds somewhere, far into the distant

blue, is a wide country. Manitous without number dwell there. A long lodge stands on the shore of a great white river, and in the lodge abide many manitous. Among them is one great manitou who is chief of the sky-country manitous.

Much doing goes on in the lodge, such as singing, dancing, and feasting. The sound of the drum, rattle, and whistle, is ever in the air. Frequently the Thunderers leave the course of their beat and stop at the lodge. There they are feasted with choice food. But their visit is short, and then they are gone again. Some people are destined to live in that country after this life. Our knowledge of the place and the doings there comes from them.

Thunderers and Other Manitous. — There are four great manitous that keep watch over us, — one on the north, one on the south, one on the east, and one on the west. They dwell aloft in among and beyond the clouds; and we call them Neneme'kiwag¹. They move to and fro, here and there, and keep a constant watch over the safety of the people. They frequently meet; then we hear them move with heaving rumble. In their anger they strike with fire. They hold in check the manitous of the wind and storm, and keep them from devastating our homes. When one beholds the trees ripped off and toppled over, one should know that it is the doing of the manitous moving in the wind. Often the wind leaps, and leaves an intervening space untouched. Such a thing is the doing of a manitou. Such is how the manitous spare the homes of the people from danger; such is how the winds often leave them unharmed. A mutual feeling of good-will prevails between the manitous and the people. Such is why the manitous first look where the people are before they strike the earth with fire.

Above the manitous, far up on high, are others who are in great number. They keep themselves familiar with affairs on earth, and look down upon the people with compassion. They have a chief, and he is called the great manitou.

Beneath the earth are other manitous. They have charge of water and fire. They supply the people with trees and with the fruits of every kind of plant. They are also acquainted with the people on earth and with the manitous of other worlds. Among them is a manitou who is like a chief; he, too, is a great manitou. These manitous often come upon earth and pass among the people; they are not always visible to the eyes of everybody. They and other manitous hold communion one with another; they often meet in council.

Thunderers as Protectors. — The Thunderers are kept busy with watching over us. The coming of wind and the approach of clouds are sure signs of an immediate presence of the Thunder manitous. They grow angry at the sight of wrong done to us. With great effort

they restrain themselves when they behold the people driven to an extremity, when they behold the people enduring wrongs beyond all endurance. Naturally there must be an end of this thing; it will be on a day yet to come. The Thunder manitous will no longer withhold their patience. In that day they will crack open this earth and blow it to pieces. Where the white man will be hurled, no one knows, and no one cares. After this, the manitou will then create this world anew, and put the people back into it to live again. In that day they will no longer be pestered with the white man.

The white man often gets a gentle reminder of what he will come to if he does not let up with his overweening arrogance; it's when he beholds his houses blown away by the wind and struck with lightning. That he quite fears these things, is shown by the way he takes to a hole when such danger is in sight. He flies to it like a prairie-dog; it seems quite natural to him.

But with us it is different. When the sky is full of wind and shooting fire, out of the lodges we go and meet the manitous there; to them we make an offering of sacred tobacco, and they are pleased.

Attitude of People toward the Thunderers. — There are four great Thunder manitous, and their abode is in a lodge at the south. When they are there together, they sit one on the north, one on the south, one on the east, and one on the west. In such wise they sit and hold council, and tell of their wanderings across the sky. These four manitous are mighty.

We stand toward them as a child toward its parents. We feel safe in their power of protection. That's why we go to meet them when we hear the sound of their approach. They look down at the holy tobacco in our hands, and it pleases them. Even though our houses are made of poles stuck into ground, and of sheets of bark, and of mats hung on with thongs, yet withal the Thunderers send no wind or rain so strong as to beat them down.

Northern Lights. — In the winter, flames of fire flash upward from the place where the northern sky meets the earth. They are the ghosts of our slain enemies trying to rise. They are restless for revenge. The sight of them is an ill omen, it is a sign of war and pestilence.

Fire. — Our fire comes from the manitous who live in the world under the earth. They created the fire, and it is theirs. All their time they spend watching after and caring for it. The fire that people use first came from this place under the earth. Even the Thunderers, who keep watch over the people, obtain their fire from the manitous of the underworld. This is the fire one sees flashing from their mouths when they pass across the sky.

Snakes. — We never kill a snake, because it is a manitou; anyway,

it is not safe to kill a snake. The manitous keep watch for the slayer, and hurt him in some way, either by illness or by an accident. A sudden swelling of the arm or leg or jaw, or in any part of the body, is a sign that the manitous are getting in their baneful work. The manitous have a way of prolonging the pain and agony; they bring the person up to the threshold of death, but don't quite let him pass in.

For the same reason we do not kill an owl, fox, or wolf. They are manitous, and we and they are friends. We often meet and converse; they understand us, and we understand them.

Toads. — Toads are manitous, and they are our grandparents. They live in the summer lodges, dwelling in the ground under the platforms. We like to have them there because they have the power of healing the sick. They are peaceful beings, and they have a friendly feeling towards us. It is meet never to kill them.

Earth and Plant Life. — The earth is grandmother both to us and to Wisa'kä". Her name is Mother-of-all-Things-Everywhere. This grass, these sprouts, and these trees are as the hair upon us, only upon her they are not hair but as mortal beings. They are all grandparents to us. They hold converse with one another the same as we do, and they discern what passes on among people, as between you and me at this moment.

The murmur of the trees when the wind passes through is but the voices of our grandparents. Often a whole forest hums with talk, and the trees can be heard at a distance. They have joys and trials like us. So we often hear the sound of their laughter and the sound of their lamentations. Hence one should be careful not to hurt their feelings. That is why it is meet to offer a tree tobacco when one is about to cut it down; that is why it is good not to fell trees wantonly.

The trees woo in the spring-time. They yield and refuse, the same as people. They whose tops bend and meet together are such as find each other agreeable; and they that sway apart are not so congenial. Not till later in the summer and fall does one know the trees that have mated; such are these that bear fruit and acorns.

Corn — Grains of Corn. — Wisa'kä" gave the corn to the Red-Earths to be used by them as the best of all their foods. It is even a manitou, and that is why it is so nourishing.

Every grain has the nature of a human being. "It shall not be removed from the cob except to be eaten and to be planted," so commanded the manitou in times gone by. It should never be wasted, yet people forget; and when they become careless and wasteful with the corn, then the little grains weep; they become sad, like children neglected and left alone.

REMARKS ON CLANS

Fox Clan and the Animal Fox. — Wākō^a denotes a member of the Fox Clan, and Wākucā^a is the word for a fox. One is applied to a person, the other to an animal; but both express the same meaning, which is that the person and animal are one and the same.

The manitou looks upon both as the same kind of creature. They are his friends, and he pities them alike.

Once the manitou wished to create something which would give him special delight. So he created a fox. The covering on the fox shone like silver in the sunlight. The manitou was pleased with the looks of what he had made.

Then he let it down on the ground to see whither it would go and how it would behave. It started off on a run and went toward the south, but the place grew so warm that the fox became faint and could not travel. The heat of the place angered it and caused it to return northward. On the way back the fox regained its strength and soon fell into a run. It kept on until it arrived at the lodge of Wīsa'kā^a. Wīsa'kā^a took the fox inside and gave it welcome. He was pleased with it and gave it food.

All this took place in the sky country.

The fox left the lodge of Wīsa'kā^a and descended down to earth, and here it has been ever since. It is guardian to all those who bear the fox name.

Bears, and People of the Bear Clan. — There is no difference between a bear and one who goes by the name of a bear; both are the same, they are like brothers and sisters. The manitou created them alike in the beginning; he made them like bears, and they moved on four feet and under a heavy robe. Their life was the life of the bear.

The resemblance now between a bear and one of the Bear name is not as it used to be. They of the Bear name walk with the body erect, and the manner of their life is different. How this came to be, and when, no one knows, and is not likely to know. One thing only is certain, it was the work of the manitou.

Bears are present at all gatherings of the Bear-people; they are not always visible, but yet they are there, and their presence is always felt. Bears, and people of the Bear name, are still brothers and sisters. That is the way the manitou willed it in the beginning, and that is the way it shall always be. Fathers with a Bear name shall call their children by something peculiar to a bear; this shall they do till the end of time.

WITCHCRAFT

Witches. — There are some persons among us who are witches. It is not safe to anger such people, because of the risk of having to suffer. A witch works evil in various ways. All that a witch needs to do is

to touch a man on the shoulder, and it will not be long before the man will feel pain there. A witch may brush against a man on the hip, and the place will soon be big with swelling.

Witches have great power, and they can work evil at a distance. I once knew of a witch that had something in a knot as big as my thumb. There was magic power in the knot, and the power was of long range. The witch would speak to the power in the knot, and tell whom and where to hit. If the witch said to hit so and so on the thumb, so and so would be struck on the thumb and suffer swelling there. It never failed to do execution. Magic power, the same as a witch, enters a lodge by way of the door.

Witches like to travel by night. They often spit fire as they pass; the flash is frequently so big as to light up the whole landscape. They often seem in great hurry, passing by with a whirl and a hiss in their wake. A witch frequently goes forth in the form of a bear. The swing of its walk is slow, and a grunt comes with every step of the foot; and at every grunt is a flash which lights up the path in front.

It is possible to kill a witch, but not always on the spot. A witch is said to live four days after a fatal wound. One who dies without any sign of previous illness or as soon as one has been taken with sickness is usually looked upon as one who has been a witch.

It seems that the manitous do not like for witches to visit the graves of the dead. Hence every grave is guarded by four manitous. They station themselves about ten paces northwest from the grave. They keep watch by turns; one stands guard while the other three sleep. Witches are accustomed to visit a grave at night. A witch approaches with a whirl, and lands at the grave with a thud. It stamps on the ground, and immediately up from the grave rises a ghost. The object of the witch's coming is to take the ghost on a wandering journey in the night.

As soon as a witch arrives, the manitou on guard moves up and lays hold of the witch before it can get away. If the witch makes a promise not to visit the grave again, the manitou is likely to let it depart. But usually the guard wakens the other manitous, and they cut the witch up into pieces, which they scatter over the grave as a warning to other witches. The manitous depart at the coming of dawn, and return again at dusk.

Seers. — Among us are some persons who have power to look into the future, and therefore can foretell when anybody is going to die or whenever anything is going to happen. There are also other persons who can see witches as they travel about at night; and they can also see those people who have long since been dead. Of course, what they see is the ghosts of the dead, for it is a common thing for ghosts to travel forth at night. Yet it is not so easy to hold converse

with ghosts. Persons who can see them can of course speak to them, but ghosts do not always answer back; and when they do answer, it is not always possible to catch what they say.

GHOSTS AND THE SOUL

Ghosts. — Ghosts will not come to the halloo made by blowing upon the palms clasped, with a hollow inside; but they will come to a whistle long sustained. The sound of their approach is like the pit-a-pat of bare feet on hard ground. They come up on the run, with bodies forward, arms extended backward, and with wild looks this way and that. They come through the air, and light on the ground with a thud; and then they stand silent by the caller's side, waiting to know the cause of their summons. This takes place in the night, and may happen at any time between dusk and the sight of coming dawn.

Soul. — Nōgānāw^a is in the heart of every man, woman, and child. It often comes forth when one is asleep, and wanders around, but it remains in its abiding-place while one is awake. It goes in the form of the person in whose heart it dwells. Its movement is swift and silent.

It leaves the heart when a man is at the point of death. It goes to the lodge of Tcipayāpōsw^a in the spirit-land. If it returns without delay, the man will live; but if it tarries, the man will die. It returns after the man is dead, and lingers four days about the old home. Then it goes to the spirit-world to stay for good.

On the way it meets a manitou that opens the top of its skull and takes out a pinch of brain.

TOBACCO

Source of the Present Sacred Tobacco. — The tobacco once failed, and there was no more to be had. Thereupon a man went into a fast. Once as he lay asleep, the manitou appeared unto him and spoke these things:

"Arise, and prepare thyself for a journey. Four days thou shalt travel northward, go till thou comest to the sea. I will guide thee into a grove, and bring thee up to a tree the top of which will curve downward. One branch thou wilt see pointing straight down at the ground. There thou shalt look, and thou wilt find a plant tiny and tender. Take up the plant and fetch it home. Be watchful in thy care of it, for it is holy. Thy people will have need for much use of it."

The man did as he was told. That is the source of the tobacco which we now have for sacred use.

Tobacco, its Growth. — Tobacco is grown in an out-of-the-way place which people are most likely not to frequent. A number of aged men

personally tend it during growth, and see to its drying and preparation for use. They pluck the leaf and take out most of the main stem, leaving only enough of it to keep the leaf together. The leaves are laid out on a flat wooden surface and dried in the sun. After the drying, the tobacco is crumpled between the palms of the hands, and crushed into powder. The shoots and the poorer growth are sorted out and put aside for individual or social smoking; such kind is used for medicine or as an ingredient for some medicinal mixture. It has no ceremonial use.

The better tobacco is put away for holy purposes; it is burned as an incense; it is smoked during a ceremony; and is used as an offering, either burned or otherwise.

It is the custom for no woman to go near the place where the tobacco is growing, or to be around where it is in process of drying and preparation for use. It is believed that during such a period a woman can do tobacco much harm; the harm can be partly unintentional on her part. The character of the harm is a loss of magic and sacred effectiveness. When things don't turn out right by the use of holy tobacco, the blame is liable to be laid to some woman.

IOWA

The country toward the south is too warm in summer; the water there is not good to drink, and the hot winds parch the soil and the plants that try to grow. The country at the north is better than that at the south. Game is more plentiful, and rice can be gathered from the lakes. But the winters are too cold. The land westward is too much prairie, wood is scarce, and water is not always to be had. We have reason to be satisfied with the place where we now dwell. There is not too much prairie; wood is plentiful, of which there are many kinds, and enough for all our needs. Water is always good to drink. Winters are never too cold, and the summers are always pleasant. It is our wish to dwell here always.

HEARING AND UNDERSTANDING

We hear sounds all around us. The mere hearing of them is by way of the ear. That is one kind of hearing. Another is by way of the mouth, and that gives us understanding. It happens in this way. We hear a spoken word and are able to catch its meaning. The sound of the word came by way of the ear, but the sense came by way of the mouth. The sense enters and lodges within us, and becomes a part of us. Such is the source of our understanding.

We often fail to grasp the meaning of the spoken word. The reason of the failure is that the sense hovered in front of the mouth, and flitted away before finding an entrance.

And we sometimes find it hard to understand. The reason for the difficulty is that the sense was a long while beating against the face before it finally hit the entrance and flew in.

APPROPRIATENESS OF DRESS

We let you inside the lodge because you are one of us, — not one of our clan, but one of our people. One thing only we ask of you: it is that you remove your hat and your coat before you enter the lodge. Leave them behind. The reason is plain: the manitous are inside the place; offerings are being made to them, — offerings of prayer, song, tobacco, and foods of many kinds. The manitous are pleased with these things. No one is there with hat or coat, everybody is in appropriate dress. So what we ask is merely for the purpose of removing the fear of disturbing the peaceful presence of the manitous.

BEAR-CLAN FEAST AND DAVENPORT

It is not our custom to let white people inside the lodge during a feast of the clan. There was once a white man who was our friend. His name was Davenport. He spoke some Fox. He liked us, and there was always truth in what he said. For these and other reasons we used to ask him into the lodge; he came, and was glad to be there.

SOCIAL DIVISIONS

There are two social divisions in the tribe, — Kīckō and Tō'kān. One enters a division at birth. The father usually, but not always, determines which division his child will enter. If he is a Tō'kān, it is likely his children will be the same. Often the first-born is the same as the father, and the next child is the other. No distinction is made on account of sex.

The division creates rivalry in athletics and in everything where the spirit of emulation exists.

ADOPTION

An Adoption. — Tama, June 30, 1902. This morning I attended an adoption ceremony. The people were yet in the winter flag-reed lodges, and so most of the ceremony was held out-doors.

I arrived when the men and boys were playing at cards. There was gambling in the play, but things put up were of small value.

The invited were bidden to eat.

Just previous to the eating the adopted appeared dressed in holiday garb. Later both — for there were two — went through the camps and among the crowd, covered with green blankets and in holiday dress.

After the eating, the To'kānāgi and Kīckohāgi played at moccasin. Twelve sticks were used. In the circle were sixteen or seventeen men.

They played with a lead bullet and four gloves. A long stick was used to find the bullet. Two leaders, a Tō'kāna and a Kīckōha, sat at the east end of the circle and beside each other. Each beat the can (for drum) and sang when his side had the bullet. Others of his side sang with him.

After the moccasin game, cards were played. Then came the ball game.

The players were called to the centre of the field midway between the goals. They faced each other in line, — the To'kanāgi on the north side, and the Kīckohāgi on the south side. At the east end, between the two lines, stood the two leaders. They faced the west.

The two adopted sat between the lines of players, and faced the west. An old man stood near them and spoke.

The game was played in mud and pools, and was won by the Kīckohāgi by the score of four to nothing. This gave them the privilege to eat at a feast soon after the game. At the lodge of the adoption a short dance was held just after the game.

Lacrosse played at an Adoption. — Two boys went to the middle of an open ground and stood facing the west. They were in moccasins, leggings, breech-clout, blanket, and eagle-feather, — in full ceremonial dress. Both were made conspicuous with paint. One, on the right, was in green and black; the other, on the left, was in white. The one in green held a lacrosse-stick, with a ball in the pocket. Both stick and ball were colored green.

In front and on the right stood seven Tō'kān men. They were painted with black and blue. Facing the seven Tō'kān men were seven Kīckō men, who were painted with white clay. Both sevens held lacrosse-sticks in their hands.

An aged Tō'kān man stepped into the space between the sevens, and spoke to the players. A high wind was blowing, and it was difficult to catch all he said. The following was part of the talk: —

“We obtained this ball game from the manitou. It was given to us long ago in the past. Our ancestors played it as the manitou taught them; in the same way have we always played it, and in the same way shall our people continue to play it. Play hard, but play fair. Don't lose your heads and get angry.” . . .

After him spoke an old Kīckō man, and the substance of his talk was much the same.

As soon as the second man had finished speaking, then the boy who held the lacrosse-stick tossed the green ball into the air between the two sevens, and the game was on. Then from the gallery came other players, until more than twenty on a side were at play. The game ended with the score of three to one in favor of the Kīckō side.

A great supply of food had been prepared in a lodge near by the

field. It was prepared and given by the people who had adopted the boys. By virtue of their victory the Kīckō players had the right to claim the food as theirs. So, assuming the rôle of hosts, they extended an invitation to their defeated opponents to come to the feast and eat. At the same time they twitted them of the ease with which they disposed of them in the game. A few Tō'kān men accepted, placidly submitting themselves to the fun poked at them during the feast.

Two ponies, saddled and bridled, and laden with calico, blankets, and other gifts, stood in front of the lodge. As soon as the feast began, the boys climbed into the saddles, and then their ponies were led away toward the west. Each pony was led by a man on foot. About half a mile from the lodge the boys dismounted and led the ponies themselves afoot. The men went back to the feast.

The departure of the boys from the lodge was a symbol that the souls of the dead whose places the boys took were then set free and on the road to the spirit-world.

KĪYAĞAMŌHAG¹

The Kīyağamōhag¹ are the ones who do the fighting for us. When war is made against us, they are the first to go; others follow afterwards. They have manitou power, and the manitou looks upon them with favor. They have the power to change themselves into a thin mist. This mist is like faint blue smoke, and it enables them to keep out of sight of the enemy. When they die in battle, it is as if they were weary unto fatigue and lie down to sleep. They lie down with the hope of rising with the dawn in the spirit-world.

Kīyağamō takes the place of a comrade who has died in battle or in quiet life. There is dancing and feasting at the time, and it takes almost a whole day. Only the invited come to the ceremony. There is one who is in charge of all that is doing. He walks around with a whip in his hand, and sends away all who are not invited. He keeps up the enthusiasm of the dance; he prods any one who lags, and he often uses the lash. He sees to it that none shall sit while music and dancing are going on. It is not right to show lack of interest in the feast and dance, because it makes the journey of the soul slow, toilsome, and lonely.

The Kīyağamōhag¹ put some food in wooden bowls, and place the bowls with ladles beside the fire. Then they eat up all the food and put away the vessels. But this is only going through the act of eating and of putting away the vessels, for the food is yet in the vessels, and the vessels are still by the fire. The food is for the souls of dead Kīyağamōhag¹. The souls come to the fireplace at dusk, and carry the food with them to the world of ghosts. There they, and the soul for whom the dance and the feast were made, eat of the food together.

The Kiyagāmōhag¹ end the dancing and feasting when the sun is going down behind the west. They leave in a body, and go, beating on drums, and singing lamentations. The lamentations are sung for the soul then on its way along the spirit-road. The soul hears the songs even until it enters the world of ghosts.

TWITCHING OF EYE AND MOUTH, AND RINGING IN THE EARS

Twitching of the eyes is a sign that one will see a stranger: a young man will see a girl, he will fall in love with her, and she with him; a girl will see a young man, and the same thing will happen to them; and old folks will have a visit from old acquaintances.

Twitching at the mouth is a sign that one will eat something particularly delicious.

A ringing in the ears means that one is being talked about; in the right ear, it is of good report; in the left, it is unpleasant.

FASTING OF CHILDREN

Some children are born with dark complexion. It is a sign that they have manitou power, which makes it easy for them to commune with the manitou world. Such children begin early to acquaint themselves with the mysteries of life and the spirit-world. They learn to converse with ghosts.

They fast and keep vigil. Four days they remain in that state. They go with faces painted black with charcoal. A face blackened with charcoal is a sign that the child seeks the presence of the manitou. Often children fast merely for the sake of reaching the presence of the manitou; but fasting in this way usually comes to an end when a child has arrived at the age of ten, sometimes twelve. Fasting after that is for a purpose.

But in these days few are the children who come born with an easy access to the manitou.

DEATH

On Death. — All of you remember when I was very ill and everybody seemed to think my time had come to die. My feeling about death at the time was the same as it was before the illness.

I would have died with a calm and easy mind. I asked that my garments be as plain and simple in death as in life, and that my face and body be free from ornamentation with paint or jewel. It was my wish to appear the same in death as in life, for I dislike the idea of getting into a gay costume.

Much display at a funeral never has impressed me with deep feeling; and so I desired that no undue ado be made at my burial, and that the reverent regard for the last lingering moments of my soul be shown with silence and repose.

It is natural for one to die, and hence there is nothing unusual about it. It is the same as going on a far journey, and I like the thought of making it as a journey here in life. I know that yonder behind the west, somewhere in the great distance, there flows a river, that over the river is a bridge for me to cross, and that there on the farther shore awaits one who will give me welcome. I do not know what my life in the spirit-world will be like. I concern myself little about the thought of it. I simply rest confident that I shall find it natural and simple, the same as here.

Such are my notions about death, and I have yet no good reason to change them.

Burial. — I once saw a body brought to a grave on a stretcher. The stretcher was made of two long poles and a reed mat. The poles ran parallel, about two feet apart; and the mat doubled into half, forming the bed in between. Four men carried the body, the shoulder of each under one end of the pole.

Over the mouth of the grave, and resting on supporting sticks, lay the coffin, which was made of pine planks. The body, wrapped in the mat of the stretcher, was laid in the coffin.

The face of the dead was then uncovered. Two vessels — one with food, another with water — were placed beside the body. An elderly man stepped up to the head of the coffin and sprinkled holy tobacco over the place where he stood; and then he delivered a farewell to the dead, sprinkling the holy tobacco over the body all the while he talked.

When he was done talking, then friends and relatives walked up to sprinkle some more of the same kind of powdered tobacco. Relatives of nearest kin added parting words in an undertone.

The coffin was then lowered into the grave by the burial attendants, and covered over with earth. Over the mound was built a shelter made of the logs of small trees. It was to keep burrowing animals from injuring the grave. At the west of the grave was stuck a stick with a curve at the top. The curve was painted red, and pointed westward. Two dead puppies were placed in front of the staff. Both faced the west with legs outstretched, and were represented as if running along ahead. They had been choked to death a little while before, and were still warm and limp. Small bands of red cloth were tied about each neck and each front foot.

A man closely related by blood to the dead sat a few steps away from the head of the grave. About him was a quantity of goods of various sorts. The goods consisted of calico, blankets, beads, and domestic articles, like wooden bowls and ladles and woven bags. They were gifts for the burial attendants. The man waited until the mourners and others began to disperse, and then distributed the presents. The burial attendants were the last to leave.

Behavior at Death. — Death in the village creates silence and calm throughout all the lodges. Conversation is subdued and held in an undertone. Laughter is controlled, and children are permitted to make no noise.

Burial and Funeral Rites. — A girl had died. Her father then went out and asked a number of men to look after her burial. The mother had women come to care for the body and dress it. The men dug the grave, and at noon they fetched the body there.

A man had been chosen to say a farewell to the dead. He was the first to sprinkle holy tobacco on the body, and after him came the attendants. Then the body was lowered into the grave and covered over with earth.

When this was done, the father began the distribution of gifts to those who had helped at the burial. The gifts consisted mainly of things which the parents had got for the purpose, like garments and the material for garments. But some of the things were the girl's own personal belongings, and they were given to the attendants she had known best, and with whom she stood in an intimate relation.

The attendants had had nothing to eat all day. In the evening, after the sun had set, they went to the lodge where the girl had lived. There they found food already prepared for them, — the best kind of food that the parents were able to get. The father and mother ate with them. This was done every evening for four days. The men ate nothing during the light of day, and came to the lodge at evening to eat of the food which was laid and prepared for them. It was done with the idea that the soul of the girl lingered four days and four nights about the old home, and then went its way westward to the spirit-world. It was, furthermore, a symbol of feeding the soul. The soul partook of the food through and by means of each one who ate.

Sacred Tobacco at Burial. — Sacred tobacco is sprinkled on the dead as an offering to Tcīpayāpōswa. The soul takes it to the spirit-world, and there gives it to Tcīpayāpōswa. The soul names the persons who made the offering. This pleases Tcīpayāpōswa. He listens to their prayers, and brings to pass the things they ask.

Mourning at Burial. — Sometimes a lament is sung at burial. It comes after the grave is covered over, and when all but the relations have gone. Often only but one remains to wail the lament. It is believed that the soul hears the song, and takes it away after the fourth day, when it departs for the spirit-world.

Feeding the Dead. — I was once stopping at an old woman's lodge. With her was living a young man who was cousin to her. One evening at dusk she asked us inside, and gave us a small bowl of blackberries cooked with maple-sugar. She withdrew to another part of the lodge, where she sat in silence.

When we were done eating, we went back outside, and this is what the young man told me out there: —

"She once had a daughter, and she was fond of her above everything else. The girl had grown up, and was kind, obedient, and never a care on her mind. By and by the girl died, and it seems that the mother has never been happy since. I have often found her alone, and seen her wet in the eyes; that is when she has been thinking of her daughter. Her thoughts seem constantly about her. She believes that when she is asleep, the girl comes to her and often converses with her.

"What she did this evening, she has done over and again. She seldom forgets her daughter when she has something delicious to eat. She likes to prepare it as she did the berries, and call somebody in to eat it. She does it because she is feeding the soul of her daughter. She gets a good deal of consolation on these occasions, because she feels that then her daughter is present. To have us eat the berries was the same as having the soul of her daughter eat them. We took the berries into our bodies, but they have nothing to do with the nourishment of our bodies. It is the soul of the girl that gets the good of the berries."

MOCCASIN GAME

The appurtenances of the moccasin game contain four moccasins, a lead bullet, a bullet-finder, twelve point counters, a number of game tallies, a blanket to play on, and a drum to sing by. The moccasins are usually of buckskin, of man's size, and laid side by side with soles down. The lead bullet varies in size; one about a quarter of an inch in diameter is good. The bullet-finder is a stick about as thick as a finger, and varies in length from two to three feet; it can be dispensed with, the hand can be used instead. The twelve point counters are small wooden stems, each of which is usually about as big and as long as an ordinary unused lead-pencil. The game tallies are short sticks sharpened at one end to stick in the ground; their number depends upon the number of games required to win a stake. One stick stuck in the ground counts a game won. The drum is usually the kind held in the hand, and having but one head.

The game is played by two opposing sides, who sit on a blanket facing each other. Any number can play on a side, and a still greater number can take a side. The latter take no active part in the play; they can bet, and lend their sympathy.

One man at a time hides the bullet, and one man at a time hunts for it. The players take turns hiding and hunting; but he who is good at hiding, and he who is clever at hunting, have a longer inning than those not so proficient. The side that hides the bullet has the drum to sing by; they keep it as long as the other side fails to find the bullet. It follows the bullet, changing hands when it does.

The hunter seeks for the bullet with the finder. He uses the finder to turn over a moccasin or to strike it. To turn the moccasin over is a guess that the bullet is somewhere else, but to strike the moccasin means that it is there.

Twelve points make a game, and the side first making them wins a game. The scoring of points may be described as follows:

Let the moccasins be called 1, 2, 3, and 4. Let the bullet be hid under moccasin 2. If the seeker first turns over any one or two of the other three moccasins and then turns over moccasin 2, he loses a point. But if, after he has turned over any one or two of the other three moccasins, he then strikes moccasin 2, he wins a point. Furthermore, he gets the bullet, and it is his turn to hide.

If the seeker does not turn over any moccasin at all, but at once strikes moccasin 1 or 3 or 4, he loses four points. But if he happens to strike moccasin 2, then he wins four points; it is also his turn then to hide the bullet.

The side that first wins twelve points wins the game. If the other side wins the next game, then both stand nothing to nothing, the same as when they began. To win a bet, one side must hold a "love" score of games against the other. For instance, if each side puts up a pony and it is agreed that five games shall win the bet, then the side that gets five games to the other's nothing is counted the winner.

VISITINGS

Visit of a Stranger. — It is best for a visitor coming to the Foxes for the first time to show himself as soon as possible at the lodge of the chief of the Fox Clan. The chief receives him with due hospitality. He welcomes him with a shake of the hand, he has food placed before him, and lights a pipe for the stranger. Then the chief waits to hear the object of the visit.

After the chief has heard what the guest has to say, he takes him to the chief of the Bear Clan. After an introduction, the Fox chief states what he has just heard from the lips of the visitor. This taking of the visitor to the lodge of the Bear chief is a sign that the stranger is welcome.

The Bear chief entertains him with food and a smoke, and offers the hospitality of his lodge. The visitor is then free to go to the lodge of any one he knows. His call on the two chiefs gives him protection while he is among the people. The tribe holds itself responsible for his protection. It holds itself responsible for any physical violence that may happen to him while on his visit. This responsibility lasts till his departure. The responsibility does not hold if the call is not made on the two chiefs.

Visit. — A stranger's first visit to a lodge means a good deal to him

personally. He is on parade. He is not stared at, but nevertheless he is watched. Much is made of the eyes, for it is supposed that the character and direction of a glance have much to do with betraying the thoughts of the mind.

The placing of food before him to eat is one of the first acts of hospitality he meets. It is good etiquette to show that the food is delicious; soup should be sucked from the spoon with much demonstration; and nothing should be left on the plate uneaten, especially if the food was put there by the host. Illness of a most apparent nature is the only excuse for inability. It is common to make the guest a present. This is a token of welcome and a sign of good-fellowship. A tactful guest will show his appreciation and gratitude more by his general manner and behavior than by word of mouth.

The subject of conversation can be on anything of mutual interest. But there are a number of topics which are almost sure to come out. For instance, an old man is apt to speak of past experiences; an old grandmother is likely to talk about her grandchildren; an unmarried man is liable to be subjected to questions about marriage, and may be made to listen to advice, partly in jest, of the desirability of a wife, the means of obtaining one, and where she is likely to be found. A young man who is unable to play at love is looked upon as abnormal.

It pleases the mothers and grandmothers to see the visitor bestow some attention on the children, but it is not good form to be effusive or over-attentive while the acquaintance is yet in the making. Over-indulgence is liable to be misinterpreted, and the visitor may be suspected of designs.

One takes leave at one's own pleasure, and can pass out of the lodge without a parting word with the host. The departure, however, must not be done while cooking is going on, or when a mat is being laid for a meal.

After this introductory visit, one is expected to look upon the lodge as a place where one is always welcome, no matter at what hour of the day or night one may happen in. The next reception may be shown with very little attention, with nothing more than a passing recognition of the caller's presence; it is sure to be free from any formality if the people happen to be engaged at the time in some kind of work, like the preparation of corn, the making of a mat, or getting ready for a ceremony. A feminine member will come and spread a mat, and on it place vessels containing food. It is just as likely that this will be done in silence; the woman will return to her work without a spoken word, and leave the guest alone to his own devices.

Visiting Relatives. — Within the circle of one's kin and acquaintance one moves with varying degrees of familiarity. The character of the familiarity corresponds with the nature of the intimacy. Usually

one can enter any lodge within this sphere, and violate no convention. It is expected that one shall know one's relations, both by blood and adoption. Lack of recognition of a relationship leads to a number of interpretations. One is that the relationship is ignored simply because of ignorance; such a fault is easily passed over. A second is based on a suspicion that one has committed something dishonorable, and that a feeling of shame leads one into isolation; blame of this kind is not rigorous. Another is that one feels an uncomfortable sense of the fact of the relationship, that one stands in a patronizing attitude and feels a kind of shame because of the connection; this is a serious accusation, and if one is suspected of ignoring the relationship to the point of disowning it, then the blame is pitiless.

It is not good form to call at a lodge where one is not acquainted, except in answer to an invitation or for some special purpose, as the conveying of a message and the doing of things that bear an impersonal character. This reception on such occasions is that of a stranger.

A simplicity of manner prevails on the side of both guest and host. The politeness and consideration shown on both sides is marked by naïveté and sincerity.

The Return of a Relative. — It is the first duty of a person who has been absent for a long time to visit his relatives. It is a good thing, though not essentially necessary, to take presents along.

DISPERSION

First Version. — The Foxes used to dwell at the north, by the shore of the sea. There they lived until many nations came together and fought against them. Of all the nations, only two there were that did not war against them; they were the Ioways and Otoes.

There was a certain young man in the camp of the Foxes, and he had the knowledge and use of mysterious power. He beheld how sore the Foxes were pressed. And when the nations came and camped round about the Foxes, hemming them in from all sides, he blackened his face and fasted.

All this took place in the summer, at the season of ripening corn. By and by the young man came out of the fast. Speedily he sat down by a drum and began to beat upon it. At the same instant he sang a song; it was a song of prayer calling for deliverance. The song contained power; for, lo, it began to snow! All night long it snowed soft, silent, and deep.

The fighting men of the enemy had withdrawn to their lodges, and there great sleep fell over them all. In the morning the snow lay deep everywhere. When the sun hanged high, it began to be noised about in the camp that the Foxes had escaped; and then a great cry went up, "They have gone! They have gone!"

Thereupon the camp was moved with a great stir; bodies of men ran to and fro, seeking whither the Foxes had fled.

Episode of the Dispersion. — In the days when the Foxes were hemmed about and surrounded by the nations, a thousand men came together. They were the oldest in the nation. They called the young men together and spoke to them in this wise: —

“The end of our days is nigh at hand, and we have but a short while yet to live. We feel it best to free you of the burden of caring for us. We are now going forth to meet the enemy, and we will fight as long as life and strength in us will permit. We shall never return; and when we die, it will be at the hands of the enemy, and, we hope, after we have caused them sacrifice. We leave a parting wish with you, young men. Protect the women and children. Treasure the mystery-bundles, and take care that you never lose possession of them.”

And the old men went forth to battle, and never a one came back.

Episode of the Dispersion. — Of those that went into the northwest, four hundred women and a man were made captive. The name of the man was Ta'kāmīsāw^a. They were led away with hands bound behind their backs.

One night the women began to wail for their people, and they cried to the manitou for deliverance. Lo, and their prayer was not in vain! Deep sleep fell over their captors, and that same night they made their escape. By day they lay in the reeds of the hollows, and by night they journeyed over the plains. They were seen by the enemy on the fourth day of their flight, but they were able to make their escape. At last they overtook their people.

Second Version. — Long ago the Foxes dwelt in a distant land at the east. It was when all the nations came together and made war against them. They were a long time fighting, and many fell on both sides. The nations came and camped round about them, and the Foxes had no way of escape.

Then it was that the Foxes saw it was best for them to leave the land if they could, else they would all be slain. One night late in summer a deep snow fell on the earth. On that same night a man took a rawhide rope and started off on a walk; he held the rope in the hand, and let it pass over the shoulder and drag behind on the snow. Thereupon, men, women, and children fell into line behind the rope; they followed it out of the circle of the besieging camp, and away from danger of the foe. So silently moved they out of the camp, that not a sound did the enemy hear during all that night. The fighting men of the enemy had taken to their lodges when the snow began to fall, and there they remained and slumbered until the sun rose on the morrow. And when they awoke and found the camp of the Foxes

abandoned, a cry went up, "They are gone! They are gone!" Then they went in pursuit.

At the time, Wāpasaiy^a was chief of the Foxes. He let the foe take him captive. He was led away to a place where a great throng gathered to behold him. There he was bound fast to a tree; his back was against it, and he stood straight. The warriors sat on the ground in front, and watched him in the face. The people drew nigh, and began to mock and reproach him. Stiff and rigid he stood for a long while, and without a word he took his abuse.

Then all of a sudden out came one of his arms, and he pointed his forefinger at them who mocked. Speedily a deep breath he took, and snapped the cords over his chest. The cords fell to the ground, and he walked forth from the tree. The people opened apart, and gazed upon him with wonder as he passed out of their midst. Verily, he was a manitou, and not an ordinary mortal.

Migration. — The Foxes journeyed northward until they came to a place where they parted in three directions. Some went past the head waters of the Mississippi, and fought their way through the land of the Sioux; then they turned southward, and journeyed over the great plain country; again they changed their course, and went eastward until they came to the broad Mississippi; they crossed the water and came to Rock River; they saw the land was good; they seized and held it, and there they dwelt.

Others went away into the northwest. It is said that they journeyed across the plains, and arrived at the source of the Missouri. Here they stopped to live, and joined themselves with other nations.

The rest continued northward, and there they scattered again. They stopped among the lakes, and there they dwelt. There they can be found even to this day.

WÂBASAIY^a

Wâbasaiy^a was a chief of the Foxes when they dwelt by the sea. He was not mortal, he came from the manitous of the sky country. He was chief when the nations came against the Foxes and surrounded them on every side.

In the camp of the foe were some Sauks and Kickapoos. These stole into the Fox camp, and warned the people of what would happen if the enemy prevailed; they warned the Foxes that they would all be slain, — all of them together, men, women, and children. The Sauks and Kickapoos advised them to make an escape, and promised them help to accomplish it.

Thereupon one evening a young man began to beat upon a drum and to sing a song. The song he sang was a manitou song, and it put the enemy to sleep and caused the snow to fall. The snow fell all

night and piled up high; and while it snowed, a man went outside with a rawhide rope. He dragged it over the snow and made a trail, which the people followed. He led them eastward to a place where they fortified themselves.

At the same time a great host of young men slipped through the circle of the enemy, and went in another direction; they made a wide path in the snow purposely to draw the enemy into pursuit.

The enemy awoke in the morning, and found that the Foxes had left their camp. Straightway they began to look for them; and when they found the wide trail, they fell in, and followed it up until they came upon the young men waiting in battle array. They rushed at the Foxes, and, oh, what a fight! The Foxes held ground until they thought that the old men, women, and children had secured and fortified themselves, and then they gave way. They fled toward the fort, and made it without being cut off.

The foes came with a rush, and flung themselves against the fort; but they were beaten back as often as they came. They were unable to make a breach. So many of them fell, that they lost heart and withdrew.

By and by the Foxes felt it safe to leave the stronghold. They went with haste toward the northwest, and came to a place where the seas joined with narrow waters. The straits were frozen; and they were passing over the ice when up from behind came the enemy on the run. They had the women and children pass on ahead, while they set themselves in array and waited.

As they watched the foe come on, lo, they beheld that they were only the Ojibwas, the nation that had taken the lead in all the war. The fight took place there on the ice, and it went ill with the Ojibwas. Some got away, but most went under the broken ice. After this fight, the Foxes had no further trouble with the enemy.

They continued their flight on a westward course; and when they had come to a great distance, they swung round toward the south. They kept going till they came to the country of Green Bay and Wisconsin River. There they tarried; and, liking the country so well, they decided to abide there and make the place their home.

This was not altogether pleasant for the people living round about. As a result, the Foxes had to fight them to hold what they held. On the north were the Ojibwas and Menominees; on the west were the Sioux. With these nations they were ever at war. At last, but still holding claim to the country, they moved southward into the Rock River country, where their friends the Sauks lived. They joined themselves with these people, partly with the object of protecting themselves, and partly with the purpose of becoming stronger so as to hit back at their enemies.

The Sauks had come from the northeast, somewhere south of the sea. They were at peace with the Foxes on the north. After long years there came to be much going to and fro between the two peoples, — Sauks to the Foxes, and the Foxes to the Sauks. In time the two peoples began to get wives from each other; and since the language was so nearly alike, it was easy for them to make an alliance.

This kept up until the Sauks began to have trouble with the white man over the possession of the Rock River country. The Foxes as a nation took no part in the dispute. They moved across the Mississippi to a country which they claimed as a hunting-ground. Here they began to dwell when the Sauks went to war with the white man and the Indian nations that helped him. And here, when the war was over, came the Sauks, who found an asylum and a place of refuge. Both peoples lived in a way like one nation, but they had different chiefs and different villages. This continued so till they went to Kansas; and while there, they began to grow wider apart. Finally the Foxes were not satisfied with the way the Sauks were trying to control matters of common interest, and so went back to Iowa. Mäminwānigā^a was chief of the Foxes then.

CHICAGO

Once on a time long ago the Red-Earths were dwelling by the sea. During that time some men once went out to look for game. They stopped and made camp near the shore. On looking out at sea, they saw a black object off there. Presently they could observe that it was approaching. They kept watching till they made out a great skunk. It was making straight for the place where they were.

Thereupon they went into hiding. They waited for the skunk; and when it came out of the water, they killed it.

It was a big skunk; they had never seen one larger. Then they remembered that the place where they were was a region of many skunks. The big skunk probably lived there, and was on his way home when he was killed; so, at least, was what the men thought. They regarded the skunk as a manitou, so they named the region Place-of-the-Skunk. They meant by the name all that part of the sea where they saw the skunk, and the adjoining region, where the skunks were so many.

At the southern end of the sea is a white man's town to-day; it is a big town, and it had also the name of the Place-of-the-Skunk. It was near there somewhere that the Red-Earths killed the great manitou skunk.

AN INCIDENT

Once a man fasted. In the vision he had he was told that his enemy was to be found at one or the other of two hills. The hills were far

out on the plains of what is now Kansas. He set out for the place to find his enemy. The enemy were the Comanches. The scouts on ahead reconnoitred the first hill which the adopted in his fast had seen. No enemy was found. The scouts reported no enemy, and pushed on to the next. Before arriving at the place, they came upon an old Comanche man picking the lice from his hair. Beyond him was a big camp of the Comanches.

The scouts did a most unusual act. They shook hands with the old man, they themselves extending first the greetings. This was contrary to all custom, for their mission was especially that of vengeance and death; and so, instead of showing peace and friendship to the old man, they ought to have slain him then and there. And then they should have reported the news of the camp to the main body that was yet coming. The whole force then would surprise the camp by a sudden attack. But instead of doing what they should have, the scouts let the old man go to his village, while they retired in the direction of their main war-party.

In a little while the scouts were fleeing for their lives with the whole force of the Comanche warriors after them. The Comanches were gaining ground on them; and at the river the scouts saw on the opposite shore from them their war-party just coming down to the water to cross. The scouts pushed on to meet them, and hardly were they in the water when over the high bank into the water plunged the Comanche horsemen. The Sauk and Fox war-party came on to meet them, and the fight was fought in the water in the middle of the stream.

The Comanches were beaten back, and many scalps were taken there in the river. The dead Comanches were floated down stream after the scalps were taken from them.

In the retreat the Comanches left one of their men to cover the rear. He was a short man, with only a bow and a few arrows. He alone held back the body of the Sauks and Foxes till his friends had got far away. As the men rushed on him, he would feign as if to shoot, and thereupon the Sauks would fall back; the same thing re-occurring till at last the men rushed upon him, and trampled him under with their ponies. They had to ride over him, because they seemed unable to hit him by shooting at him, and he seemed able also to dodge their bullets!

The Sauks cut him open to take out his heart; but, instead of the heart that is usual for man to have, there was found in this man only a small piece of gristle. The possession of the small heart was what made him the brave man that he was!

BLACK-HAWK WAR

The Sauks and Foxes were living together at the time, in the Rock River country. White people had been coming in for some time, and helping themselves to the land. Wherever they selected places to live, there they settled down and began to make homes for themselves. The people beheld these doings, and were not at all pleased. When they made protests, the reply they got was that the land was no longer theirs, that it was now the white man's.

About this time came officers of the government, and the chiefs and head men met them in council. The white men presented a paper. It said that an agreement had been made between officers of the government and head men of the Sauks and Foxes; that according to the agreement, the people had given up the possession of all the Rock River country, in return for which the government had paid money, sugar, coffee, pork, tobacco, salt, and whiskey; and at the bottom of the paper was signed the names of the men of both sides who made the agreement. The principal man on the side of the government was the head official at Shallow Water (St. Louis); and the principal man on the side of the Sauks and Foxes was Kwāskwāmī^a. The agreement had been made in the winter-time.

The whole business came with great surprise upon the chiefs and councillors. The paper made clear one thing: it verified the ugly rumors that had gone from mouth to mouth about Kwāskwāmī^a. It was known to all that he had gone to spend the winter near Shallow Water. His object was to be near a trading-post where he could dispose of his pelts as fast as he got them. But it was rumored that he spent much time at the post, and that he hunted little; that he hobnobbed with the big official there, and that he had much money to spend; that he drank a great deal, and was often so drunk that he was absent from his camp for a long period at a time; and that all the while, even up to the time of his departure, he had plenty of food to eat.

Now, all this was very strange, and the people wondered how it had come to pass. Then, as now, they knew they kept tab on the wealth of one another, and it was easy to guess the limit of one's possessions. Moreover, it was particularly easy to guess how much a man like Kwāskwāmī^a had. He was just a prominent man of a small group of people who happened to have their camps near by one another. This small band made up the party that went to camp near Shallow Water. It was men in this party who signed the paper with Kwāskwāmī^a; and it was the people of this party who spread the gossip about Kwāskwāmī^a and his doings at Shallow-Water post. Kwāskwāmī^a and the men whose names were on the paper denied ever having touched the pen. They must have lied, or else they were drunk at the time and did not know they had touched the pen.

The chiefs and councillors tried to explain to the officers the position of Kwāskwāmī^a, — that the man was not a chief; that he had no power to make a treaty with another nation; that his act was not known before or at the time he did it; that he was not made a delegate to make a treaty on behalf of his people; and that what he did, he did as an individual. They tried to explain to the officers that it was necessary, when a question came up about the cession of land, to let the whole nation know about it; and that when a cession was made, it was necessary first to get the consent of every chief and councillor.

It was of no use to talk about these things. The officers said that the agreement had been made, and that both parties would have to stand by it; that they had come, not to talk about the treaty, but to tell the people to move as soon as possible across to the west bank of the Mississippi.

Naturally the people were loath to leave their old homes; but some had made up their minds to make the best of a bad bargain, and go to the new country. Those most of this mind were the Foxes. Pā-wicig^a was chief of the Foxes then, and he led his people over across the river. With the Foxes went a band of Sauks.

Among the Sauks was a man who had been prominent in council; his name was Keokuk.

Most of the Sauks were not for going, especially men of the younger class. There was at this time among the Sauks a great warrior; he was of the Thunder Clan, and his name Big-Black-Bird-Hawk. The young men rallied about him, and talked to him about holding the old home, even if it meant war with the white man. He was not willing at first, because the number of his Sauk warriors was not big enough for a long, hard fight; and they had few guns and little ammunition, though they all had bows and arrows. He had fought with the English and with the Shawnee Tecumseh, and knew what it was to fight against the government.

In the midst of these events, he was visited by emissaries from other nations, — from the Potawatomes, Kickapoos, Winnebagoes, Omahas, and the Sioux, — all of them offering help to drive back the white man. A prophet among the Potawatomes told of a vision he had of the manitou, by which power came to him to foretell events. He said that the Big-Black-Bird-Hawk was the man to lead the nations and win back the old homes of the people; that when the fight began, speedily would rise the dead to life again, and the warriors would be without number; that back would come the buffalo and the game-folk that had disappeared; and that in a little while the white man would be driven to the eastern ocean and across to the farther shore from whence he came.

In the end the Big-Black-Bird-Hawk was prevailed upon to go to

war. No sooner had he begun, when he discovered that he would have to do the fighting with only the warriors of his own nation and a few others that came from the Kickapoos and Foxes. The chief of the Potawatomes who had urged him so strongly to fight gave the alarm to the white people, and took sides with them as soon as the fighting began. Instead of the Sioux and Omahas coming to his help, they fought against him; and when the Winnebagoes saw how things were going, they joined also with the whites. Indeed, there was little fighting between the Sauks and the white men; most of the fighting was between the Sauks and the other nations. It was the Winnebagoes who made the Big-Black-Bird-Hawk captive. They turned him over to the white men, who carried him away to the east and kept him there a prisoner. After a time he was permitted to return to his people, whom he found lying on the west bank of the Mississippi. A short while after he died. Some white men stole his skeleton, and placed it in a great building, where it was on view. The great building caught fire; and it was burned up with the bones of the warrior of the Thunder Clan.

The reason why these other nations took sides with the white man was partly because they were urged to do it; but the main reason was that they now saw a chance for them to get back at the Sauks. But they had occasion to regret what they did. When the war was over, and when the white man knew nothing about it, the Sauks, with the help of the Foxes, went at the various nations; they went at them one at a time. And of them all, the Sioux were the only ones who came back to fight. This war was the last of the wars with the Sioux. They were driven out of the country which the white men call Iowa. Such was how the Sauks and Foxes came into possession of Iowa. It was a right which the government acknowledged when it came to the purchase of the country from the Sauks and Foxes.